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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH,

CENTRAL PROVINCES AND RÁJPÚTÁNA,

Received up to 27th January 1891.

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**POLITICAL AND NATIVE STATES.**

The *Hindústán* (Kálákankar), of the 20th January, highly

Circulation,  
500 copies.

The holding of the  
National Congress in  
1892 at London.

approves of the resolution passed at  
the late National Congress to hold  
the meeting in 1892 at London, and

observes that the promoters of the movement cannot gain their objects until they convince the British constituencies of the propriety of their requests. The Government of India and a large proportion of the Anglo-Indian community being prejudiced against the movement, all agitation in this country is almost quite useless. The delegates will, no doubt, be put to great expense and trouble in going to England, but there is no scarcity of true patriots who are ready to make every sacrifice for the benefit their country. They are sure to be welcomed by all classes of people in England, as was stated by Mr. Caine, because Englishmen are not narrow-minded like Anglo-Indians, and do not look down on natives with contempt.

The *Oudh Punch* (Lucknow), of the 15th January, repre-

Circulation,  
425 copies.

Requests of the Na-  
tional Congress.

sents the late National Congress as a  
native lady exposing for sale a num-



ber of ear-trumpets, severally marked Excise, Civil Service, Salt Tax, Arms Act, and so forth; and John Bull as entering the shop and being shown the trumpets by the lady.

Circulation,  
200 copies.

The *Alam-i-Taswir* (Cawnpore), of the 27th January, gives the proceedings of the late Calcutta National Congress, and observes that the Congress reached its climax at the fourth annual meeting held at Allahabad. The attendance was smaller at the fifth Congress at Bombay, and the numbers still more considerably fell off at the late Calcutta gathering. The growing unpopularity of the movement is due to the circumstance that the men who joined it are gradually finding out that it is all moonshine.

Circulation,  
250 copies.

The *Dabdaba-i-Qaisari* (Bareilly), of the 17th January, says that natives have been hearing from their very childhood that the Russians are shortly coming to India. At last the Czarewitch has come to this country and fulfilled the prophecy. It is true that the voice of the people is the voice of God. The *Dabdaba-i-Qaisari* thinks that the Czarewitch's visit has political objects in view, and urges that the Government of India should give him an idea of its military strength and resources, in order to convince him that it is almost impossible for the Russians to conquer this country. Whenever he pays a visit to a town, the roads by which he is to pass should be lined by troops. A large camp of exercise might be formed where he might have an opportunity of seeing the flower of the British Army.

Circulation,  
200 copies.

The *Amiru-l-Akhbar* (Meerut), of the 16th January, hopes that the Czarewitch's visit to this country will tend to strengthen the bonds of friendship between the British and Russian Governments.

Circulation,  
425 copies.

The *Oudh Punch* (Lucknow), of the 22nd January, says that some shrewd politicians think that the Amir is not a trustworthy ally of Government, and that his chief object is to obtain



as much money from it as possible and to increase his power. Their opinion appears to be well-founded.

The same. The same paper represents the Amír as a cunning fox holding in his hands a sheet of paper marked, treaty with Russia, while another sheet, which is apparently intended to represent the treaty with the British Government, lies at his back on the ground. The British Lion stands behind and looks astonished and terrified.

The same. The *Amiru-l-Akhbár* (Meerut), of the 1st January, received on the 23rd idem, observes that Abdul Rahman Khán is a very shrewd prince, and is always on his guard to protect his kingdom from the foreign powers. He has lately returned to Kabul, after making proper arrangements for the protection of his frontier against Russia, and will shortly leave for Jalalabad to look after his frontier towards India. It is a mistake to suppose that he goes to Jalalabad to avoid the severe cold of Kabul. The Government of India should avail itself of the opportunity to send a mission to Jalalabad with a view to settle all those important questions which have long been pending.

Circulation,  
200 copies.

A correspondent of the *Tut-t-Hind* (Meerut), of the 16th December, received on the 25th January, observes that Vakils and Barristers-at-law are allowed to appear before the courts in Hyderabad and other native states, but that the Council of Regency in Rámpur does not allow even a petitioner or writer of British India to enter the premises of a court in that state. Vakils and Barristers had free access to the state courts in the time of the late Nawáb Kalb Ali Khán. The exclusion of legal practitioners by the Council is due to the circumstance that the proceedings of its courts are now quite irregular and are not conducted in accordance with any fixed procedure. It would seem that the British officers make no inquiry into the state of things during their visits to Rámpur. The Council has given most unsatisfactory decisions.

Circulation,  
200 copies.

Circulation,  
200 copies.



in two cases. The Council calls the Political Agent its subordinate; but if the Local Government takes no notice of the cases, it will have no claim to be considered better than the darbár of a native prince. Should a Government be so careless? Is it a Government or an auction house? Is it justified in allowing the property of an orphan to be openly robbed and in disregarding the hardships of 600,000 human beings? The estate of Nabba Sahib has been made over to the Court of Wards, but the Council has quietly seized all his houses situated at Rámpur and reduced the pension to half the amount.

Circulation,  
425 copies.

A correspondent of the *Oudh Punch* (Lucknow), of the 15th January, in an article headed Gwalior.

Gwalior, complains that in Native States the best friends and advisers of the states are considered enemies, while flatterers and sycophants get on very well. The office of a Political Agent thinks highly only of that President or Member of the State Council or Prime Minister who entirely empties the state treasury or fills the head of the young prince with useless ideas as completely as Europe is filled with riches or the pockets of some officers with gold coins or paper currency notes. The fact is, that a man who makes free use of money easily gains the good-will of the Political Agent and Government, even though he be a fool and an oppressor, while another, who is not blessed with the virtue of "liberality," is condemned as utterly incompetent and unfit. In making selections for recruitment of the state services, merit and not birth should be the first consideration. It is a matter of little importance whether a candidate is the son of a low shoemaker or of a holy Brahman. The writer will publish full particulars on a future occasion.

Circulation,  
94 copies.

#### LEGISLATION.

The *Almora Akhbár*, of the 19th January, referring to the Bill for raising the age of consent, observes that the measure has been supported by the testimony of some medical men who consider cohabitation before the age of 12 years injurious to



health. If Government were prepared to make laws in accordance with the opinions of doctors, it would soon have to interfere with some other religious customs. In the present month of Magh, hundreds of thousands of Hindús, among whom a large proportion are old and weak men, bathe early in the morning every day in some river or tank and return home shivering from cold, and some of them consequently become ill. Some persons fast continuously for several days, and some keep vigils at nights, and so forth. Medical men will condemn all such religious usages as detrimental to health. Marriage, cohabitation, &c., are closely connected with religion, and the people should be consulted before any laws are enacted affecting such ceremonies. It is really a matter of deep regret that at the instance of a Parsi, who has no connection with the Hindú religion, the new Bill should have been introduced without ascertaining the opinion of the Hindú community on the subject. The *Almora Akhbár* does not mean that the consummation of marriage should necessarily take place at the age of 10 years. Indeed, the consummation is never effected until a girl becomes liable to menstrual discharges, which generally commence after 12 years; but the Hindú scriptures have fixed the age for the commencement of menstruation at 10 years. If Government desires to alter the scriptures, it should seek the aid of learned Bráhmans in the matter. If Mr. Malabari, Mr. Scoble and other such men who are neither Hindús nor know anything of the Hindú religion, are allowed to interfere with the religious customs of the Hindús, it is not difficult to foresee the consequences. Although the Bill only raises the age of consent from 10 to 12 years, and the offences under the Bill will not be cognizable, the interference of Government in such a matter is quite improper. The measure will create a bad precedent and might be followed by still greater changes. Government should refer the matter to the Hindú and Muhamadan associations in the country, and pass the measure if the balance of opinion be found in its favor; otherwise it should be rejected. Only last year a girl, who was ten years old, died from the effects of cohabitation; but no



such case was ever heard of before. Hundreds of thousands of deaths are brought about every year by snake-bite and cholera. If Government is animated by a true desire to preserve the lives of the people, it had better drop the Bill for the present and first give its undivided attention to the remedying of the evils which cause such an immense loss of life, otherwise it will lay itself open to the charge of obstinacy.

Circulation,  
1,500 copies.

The *Bhārat Jīwan* (Benares), of the 19th January, condemns the Bill as an unjust attack on the Hindú religion and as opposed

The same.  
to the provisions of Her Majesty's proclamation of 1858; and observes that even before its introduction into the Legislative Council the late Social Conference at Calcutta and other associations expressed disapproval of Government interference, and memorials were submitted to Government. It is believed that Government still continues to receive memorials against the measure. If the Viceroy allows himself to be hoodwinked by the so-called reformers and passes the Bill, it will remain to be seen how far the measure will be successful. The offences against the provisions of the Bill will be of a most secret nature, and obviously Government cannot receive correct information regarding them until the girls offended against, or their shameless parents or brothers, make complaints to Magistrates. But the *Bhārat Jīwan* is afraid that, on receipt of anonymous petitions or information given by unscrupulous informers, the Magistrates will send girls, alleged to have been outraged by their husbands, to doctors for examination. If the young ladies, whom the measure is intended to protect from ill-usage, are subjected to medical examinations, many of them are sure to commit suicide to escape such dishonour. Government should carefully consider the Bill before passing it, otherwise the remedy may prove worse than the disease.

Circulation,  
300 copies.

The *Hindústāni* (Lucknow), of the 21st January, says that if any proof was needed to show how unpopular the Government of



India is, and with what suspicion its proceedings are generally viewed, such proof has been supplied by the new Bill, which has created a widespread sensation throughout the country. The native newspapers have long been complaining of the untrustworthiness of the police, and the Legal Member has recognized the truth of the complaint, by excluding the offences against the Bill from the cognizance of the police. Nothing could be a greater slur on the police than such an exclusion. Another objection urged against the measure is that the administration of criminal justice is unsatisfactory. The opponents do not contend that a girl of twelve years of age can properly undertake the duties of married life, but they apprehend that if the Bill were passed, a husband and his wife could be easily disgraced by their enemies; and their fears are not unfounded, as the Magistrates are alien and unsympathetic. It is a matter of deep regret that even after a rule of a hundred years the British officers should have been unable to gain the confidence of the people, owing to the unsympathetic policy pursued by them. The good faith of the Government of India in the matter has been questioned, because it has turned a deaf ear to the agitation for political reforms, which are most urgently needed, while it has shown such readiness to introduce a social reform. The people are naturally led to imagine that it desires to turn their attention from political questions to their domestic affairs, and that this is the reason why it does not like to introduce political reforms, which are opposed by Anglo-Indian officials, while it is so anxious to encourage social reform, which will not affect those officials in any way. The *Hindostani* thinks that Mr. Scoble could disarm a great deal of opposition by making the following amendments in his Bill:—*First*, the maximum term of imprisonment to which an offender is liable should be reduced from fourteen to two years. Imprisonment for five years (*sic*) is sufficient when a girl has been injured by sexual intercourse. *Secondly*, action might be taken by a Magistrate on the report of a Lady Doctor, but not on that of the police. *Thirdly*, a person making a false



report should be liable to severe punishment, in order that no person should bring false accusations against any man through malice. The necessity for the first amendment will be at once perceived, from the circumstance that a long term of imprisonment would be more injurious to the wife than to the husband, because she would find it difficult to support herself during his long absence, and might even be obliged to practise prostitution.

Circulation,  
400 copies.

The *Nasim-i-Agra*, of the 23rd January, disapproves of the proposed increase in the age of consent in the case of married girls, on the ground that among many classes of the Hindú community it is considered a great sin not to cohabit with a wife soon after the first menstrual discharge, which generally takes place between 11 and 12 years. The Musalmáns also consider cohabitation with a wife justifiable as soon as she attains the age of puberty and becomes liable to menstruation. Hence the exception to section 375 of the Penal Code should be amended thus:—Sexual intercourse by a man with his own wife is not rape, if she is not under 12 years of age, or if she is between 11 and 12 years and has become subject to menstrual discharges. Cases in which deaths have occurred from the effects of cohabitation at an early age are very rare and cannot justify interference with an old religious custom. It is just possible that a woman even sixteen or seventeen years old may die or be injured by cohabitation under certain circumstances.

Circulation,  
260 copies.

The *Tohfa-i-Hind* (Bijnor), of the 13th and 20th January, gives the substance of Lord Lansdowne's speech on the Bill, and observes that the measure will give a severe blow to the religious belief of Hindús, inasmuch as their religion strictly enjoins the consummation of marriage on the attainment of puberty by a girl, which generally takes place at the age of 11 years. Lord Lansdowne is a very sensible man, and probably he did not like to interfere in such a matter, but he was bound to obey the orders of the Secretary of State. The measure will fix an indelible stain on



his administration. It is sure to be used by wicked persons as a means of bringing their enemies into trouble. False witnesses are, no doubt, liable to be prosecuted for perjury, but it is very difficult to obtain a conviction on a charge of perjury. An offence against the provisions of the Bill will be non-cognizable by the police, but this will afford no full security to the people from harassment and oppression, as is imagined by His Excellency the Viceroy. The Bill proposes to give fearful power to Magistrates over the people. They will be able to bring any respectable person into disgrace by sending his daughter to a doctor for examination. Men will prefer death to such dishonour; and even girls, for whose protection the Bill is intended, will commit suicide to escape a medical examination. The Government of India will be obliged before long to repeal the Act, on account of the frequent occurrence of cases of suicide. There is another thing which should be particularly noted. If a husband is sentenced to imprisonment for life or ten years, who will take care of his young wife and provide food and clothing for her in his absence? Will not her life become a burden to her, and will not she curse the would-be reformers? The Hindús view any interference with their women or religion with the greatest aversion. It is to be hoped that the Viceroy will not allow himself to be entirely guided by the advice of his European Councillors in such a matter, and will be in no hurry to pass the Bill, which is opposed by many men of lead and light. Efforts should be made to ascertain the trend of public opinion on the subject.

The *Khichri Samáchr* (Mirzapur), of the 17th January, in an article headed, The Limit of the age of Marriage Consent, states that

The same.

marriage among the Hindús is a religious bond, and not merely a moral or legal contract as among Europeans, and that, according to the Hindú scriptures, the marriage of a girl after menstruation is unholy. As menstruation generally commences at 10 years, the Hindús celebrate the marriages of their daughters before that age. The Bill is therefore an unjust interference with their religious customs. The

Circulation,  
700 copies.



learned Pandits and other Hindús should hold meetings in all parts of the country, and send memorials to Government protesting against the measure.

Circulation,  
275 copies.

The *Subodh Sindhu* (Khandwa), of the 21st January, observes that it is true that girls, as a rule, become menstruous at the age of twelve, and therefore the age fixed in the Bill is reasonable. But many strong and healthy girls become liable to menstrual discharges before 12, and in that case the consummation of marriage becomes necessary according to the Hindú scriptures. The measure is therefore open to the charge of interference with the Hindú religion. Government is not well-advised in acting against Her Majesty's proclamation and creating widespread disaffection among the Hindú community. There being no representatives of the people in the Legislative Councils, the Government is unable to know their thoughts and feelings, and this is the reason why such objectionable measures are sometimes adopted by Government. The National Congress has been agitating for the reform of the Councils for many years past, to prevent the adoption of such measures, but in vain. The Bill above referred to will not prove beneficial to the people, as is desired by Government, but, on the contrary, it will be considered a breach of the royal proclamation and an interference with religion.

Circulation,  
219 copies.

The *Asád* (Lucknow), of the 23rd January, observes that the Hindús and Musalmáns have no good reason to protest against the

Bill, because it introduces no innovation, but only proposes to raise the age of consent from 10 to 12 years. The increase cannot be considered an attack on the Hindú religion by any means. Cases in which injuries have been caused by sexual intercourse at an early age have sometimes gone before criminal courts; as, for instance, a girl, who was eleven years old, died from the effects of cohabitation in Bengal. Sir Romesh Chander Mitter cannot deny these facts. It is to be hoped that the Bill will be passed and will provide protection to children who cannot protect themselves.



## ADMINISTRATION.

The *Hindústáni* (Lucknow), of the 21st January, thinks that, owing to the improvement in exchange and the diminution of expenditure on frontier railways, there will be a surplus of about three crores of rupees this year, and suggests that, in framing his new budget, the Finance Minister should devote the surplus to the reduction of the salt tax and raising the limit of minimum taxable income. When the salt duty was enhanced, the Government of India pledged itself to reduce the duty as soon as the state of the treasury would admit of such reduction. The income tax should not be abolished, as is desired by the Anglo-Indians, because the income tax is the only tax which the well-to-do classes pay to Government. The raising of the minimum taxable income from Rs. 500 to Rs. 1,000 a year would not do. Every kind of income up to Rs. 500 a year should be declared exempt from taxation. In that case aggregate incomes amounting to Rs. 1,500 per annum would be exempt. Such a concession would be equally beneficial to natives and Anglo-Indians.

Circulation,  
300 copies.

The *Hindústán* (Kálákankar), of the 21st and 22nd January, gives a brief history of the income tax in this country, and urges that incomes below Rs. 1,000 a year should be exempted from the tax, on the ground that it presses heavily on men whose incomes do not exceed Rs. 50 or 60 a month and who have to support large families.

Circulation,  
500 copies.

The *Asád* (Lucknow), of the 23rd January, urges that, as there will be a surplus of revenue this year, the salt tax, which chiefly affects the poorer classes, should be again reduced. Salt is also given to cattle, but, owing to its dearth, they do not receive it in sufficient quantities, and their health has consequently been injured.

Circulation,  
219 copies.

A correspondent of the *Tutí-i-Hind* (Meerut), of the 24th December, received on the 25th January, in commenting upon Speeches made by the Viceroy during his late tour.

Circulation,  
325 copies.



the Viceroy's speeches made at different places during his late tour, observes that His Excellency condemned in very strong terms the conduct of those men who excite religious disputes. But Government has not yet issued any definite orders regarding the regulation of cow-slaughter on the day of the Id, with a view to put a stop to all religious quarrels, once for all. There can be no union among the people when Government does not trust them and even thinks that the existence of mutual ill-feeling between the Hindús and Musalmáns is beneficial to itself. In his Jai-pur speech the Viceroy declared that the former princes did not take so great an interest in promoting the welfare of their subjects as the present rulers. But the charge brought by His Excellency against the former rulers is not just. They were ten times more unprejudiced and sympathetic than the rulers of this day. Even the British Government does not compare favourably with the old rulers. The people do not have the same amount of happiness, liberty, honour, and comfort which they enjoyed before. The country has been freed from highway robbers, but other robbers, worse than they, have taken their place. Look at the heavy rates of court-fees, the ruinous cost of litigation, the crushing taxation, the police oppression, the evils of official tours, and so forth, which are speedily impoverishing the country.

Circulation,  
500 copies.

The *Hindústán* (Kálákankar), of the 24th January, complains that clerks of the Commissariat Department, hospital assistants, compounders, cooks, water-carriers, and other camp followers, attached to a military expedition, not being acquainted with drill and the use of arms, are a great source of weakness to the expedition, and are sometimes surprised and easily killed by the enemy, as was the case during the late Kabul and Burma wars. Steps should be taken to remedy the evil.

Circulation,  
500 copies.

A correspondent of the *Hindústán* (Kálákankar), of the 20th January, after giving a brief account of the Lieutenant-Governor's visit to Fatehgarh on the 10th idem, complains that when he paid a visit

The supply of grass, firewood and other such things to the Lieutenant-Governor's camp at Fatehgarh.



to the temporary bazar or market established at His Honor's camp, he found to his astonishment and grief a notice stuck up at the entrance, to the effect that all articles except grass, *píyar* (straw used for bedding), firewood, and earthen pots will be paid for. Looking at the large heaps of those four things, which would be sufficient for the use of His Honor's camp for ten days, one might easily conceive what a great amount of hardship must have been inflicted on the poor men who had to supply those articles. If the high Government officers, who are specially considered the protectors and guardians of the weak and the poor, deal with them with such severity, then oppression by the lower officials should afford no ground for surprise. Nothing could be more cruel than to deprive a poor man of his bundle of grass, which represents his whole day's labour. There are many men who cut grass during the day and sell it in the evening for five or six pice, which is devoted to the supply of a scanty meal for him and his family at night. The condition of cultivators, potters and other lower classes of people is equally deplorable. But high European officers, who draw fat salaries, and have every comfort provided for them at their houses, cannot be expected to sympathize with the people, whom they consider an inferior class of beings. The former native rulers used to make tours in their territories with a view to redress the grievances of their poor subjects, who were unable to wait on them at their capitals, but the tours of the present rulers involve a great deal of misery and hardship to the people. Far from the popular wants being inquired into and provided for, the poor men are not paid in coin for the articles supplied by them, but rather receive kicks and blows as payment. A man can form an idea of the comparative merits of the native and the British rule from the difference in conduct during their tours of the native rulers and the British officers.

The *Jalwa-i-Esidi* (Meerut), of the 21st December,

The winter tours of district officers. complains that the winter tours of district officers are a source of great trouble and hardship to the peasants and litigants, and

Circulation.  
120 copies.



remind a man of the days of Nadir Sháh. It is difficult to understand in accordance with what law zamíndárs are required to supply things *gratis*. If an officer requires only a *seer* of firewood, the chaprasis cut down a tree. The best proof of the extortion exercised in connection with the provision of supplies is to be found in the circumstance that traders are forcibly compelled to establish shops at camps, while they voluntarily open their shops at the smallest fairs. They have not only to provide things at considerably lower prices than the market rates, but also to give bribes to the officers' servants, otherwise the latter bring them into difficulties by making false complaints against them. One of the advantages expected to be derived from the winter tours was that the officers would decide cases on the spot, but such is hardly the case. Parties have to follow an officer's camp from village to village to their great inconvenience, and even the cases of men living at the headquarters of the district are heard out in camp. Officers are very busy in shooting and do not at all care for the convenience of parties to suits. It will be a happy day when these winter tours are abolished.

Circulation,  
300 copies.

The *Hindústáni* (Lucknow), of the 21st January, alluding to the case of Mr. Lumsden, who caused hurt to a coolie by a stone, from the effects of which the coolie died, and who was fined Rs. 25 by the Magistrate, praises the Chief Commissioner of Assam for making an appeal to the Calcutta High Court against the decision of the Magistrate, and refers to the difference of opinion between Mr. Justice Macpherson and Mr. Justice Gurudas Banerjee regarding the case. In conclusion, the *Hindústáni* observes that the life of a native has already been valued at Rs. 25, and that the poor civilian Magistrate in Assam committed no sin in following the well-known precedent.

The same paper, referring to the Meerut libel case, in which the Editor of the *Túti-i-Hind* was sentenced by Mr. Hope, Joint Magistrate, to six months' imprisonment and a fine of



Rs. 500, and the upholding of the sentence by Mr. Markham, Sessions Judge, on appeal, condemns the punishment as too severe, and observes that editors should not be treated like habitual criminals. It is to be regretted that Magistrates and Judges are very desirous of making examples of native editors.

The *Riyāzu-l-Akhdār* (Gorakhpur), of the 24th January,

Circulation,  
325 copies.

The same.

concurr with the *Hindústāni* in considering the punishment too severe, and remarks that Sir Auckland Colvin should interfere on behalf of the *Tut-i-Hind*, even though he is displeased with some native newspapers. A small fine would meet the ends of justice. An editor should be dealt with so severely only on the third or fourth conviction. It is to be hoped that the High Court will reduce the sentence.

The *Amiru-l-Akhdār* (Meerut), of the 8th January,

Circulation,  
200 copies.

Alleged heavy mortality from fever in the Panjāb.

received on the 23rd idem, regrets to notice that in the Panjāb 142,000 men died of fever, and expresses surprise that the Sanitary Commissioner and the medical officers, who receive such large salaries, have been at no pains to find out the cause of the outbreak of fever, and that Government, too, has taken no notice of such a heavy mortality, as if the deceased were no better than dogs and cats.

The *Bhārat Jiwan* (Benares), of the 19th January, com-

Circulation,  
1,500 copies.

Summons issued to assessors to attend criminal sessions.

plaints that the Urdu summonses issued by Magistrates requiring assessors to attend the criminal sessions held by Sessions Judges are not properly worded, the wording of the summonses issued to assessors and the accused being the same. It is to be hoped that the Magistrates will address assessors in more courteous language.

The *Naiyar-i-Āzam* (Moradabad), of the 19th January,

Circulation,  
250 copies.

Alleged ill-treatment of persons by Magistrates and other officers.

complaints that some Magistrates and other officers abuse and ill-treat persons who have occasion to appear before them in their courts, and urges that Government should strictly prohibit the evil practice.



Circulation,  
425 copies.

The *Oudh Punch* (Lucknow), of the 22nd January, publishes a story, which is evidently a fictitious one, to show the illegal and unjustifiable proceedings of police officials. One Sheikh Khuda Bakhsh, who was of the *julaha* or weaver caste, was appointed a City Inspector of Police on Rs. 200 a month, in recognition of some service done during the mutiny, and was a great favourite of Mr. Jones, District Superintendent of Police, who had risen from the lower grades. Mr. Melville, the new District Magistrate, who was an intelligent man, kept an eye on the police, and got the Sheikh reduced to a Sub-Inspector of the lowest grade for his negligence in connection with the arrest of gamblers. Madari and Salari, two notorious thieves, who were the Sheikh's old friends, greatly sympathized with him and asked him if they could assist him in any way. He devised a plan for securing his restoration to his old post. He told them to get him the gold watch which formed part of the dowry of the Lieutenant-Governor's daughter, whose wedding was shortly to take place. Madari entered Government House in the disguise of a butler and made away with the watch in a very ingenious way, and made it over to the Sub-Inspector. The watch was missed on return of the wedding party from the Church, and the Lieutenant-Governor was very angry. The Inspector-General of Police offered a reward of Rs. 1,000 and threatened the District Superintendent of Police, who sent for his old friend, the Sheikh, in his hour of need. The Sheikh was promised his old post, on condition of recovering the watch and discovering the thief. On payment of Rs. 200 the Sheikh induced Jumman, the District Magistrate's bearer, to declare himself guilty of the theft he had never committed. He was sentenced to two years' rigorous imprisonment, while the Sheikh was again promoted to his City Inspectorship, and received the reward of Rs. 1,000 and also the title of Khán Bahádúr.

Circulation,  
500 copies.

The *Hindústán* (Kálákankar), of the 21st January, publishes a letter received from Rám Narain, Editor of the *Bhârat Varsha*, who complains that, at the instigation of the Sub-Inspector of

Alleged assault committed on Rám Narain, Editor of the *Bhârat Varsha*, at the instigation of the Police Sub-Inspector, Bithur, Cawnpore district.



Police, he was assaulted by two bad characters, named Sadhu and Kusahra, on the morning of the 14th idem, on his way to the railway station, at a short distance from the police station. He was struck by the ruffians with sticks, the first blow being dealt by Sadhu on the head. He lay senseless on the ground for some time and was carried by a man to the police station, where he recorded a report. The Sub-Inspector added a remark, to the effect that the complainant had a wound, being equal to the breadth of two fingers in depth, and marks of blows on his shoulders, but that the hurt was not grievous. The fact is that, had he received one more blow on the head, his death was sure to have occurred. His assailants, too, made a report at the police station, bringing a false countercharge of assault against him. He is afraid that his witnesses may not give evidence through fear of the police, while the police will suborn false witnesses for his assailants. If a Magistrate makes a thorough local inquiry, he will find out the full particulars of the case.

The *Bhārat Varsha* (Bithur), for January, says that the

Alleged inquiry made into the proceedings of the Bithur police by the Joint Magistrate, Cawnpore.

conduct of the police is not free from blame in any part of the country, but that, in Bithur, police oppression has become simply intolerable since

the arrival of Munshi Fatehu-l-din, Sub-Inspector. One or two false cases are got up every day by the police, with a view to have opportunities for extorting bribes and providing means of livelihood for some wicked professional witnesses. It would appear that the Local Government ordered the District Magistrate of Cawnpore to inquire into the high-handed proceedings of the Bithur police, to which the *Bhārat Varsha* had drawn attention. But only a nominal inquiry was made, the district authorities being prejudiced against editors and easily hoodwinked by their subservient subordinates. The Joint Magistrate and the Tahsildār went to Bithur for the purpose. The Tahsildār sent for the Sub-Inspector and told him what complaints had been made against him. Intimate friendship exists between

Circulation,  
250 copies.



them, particularly as the Tahsildár receives great aid from the Sub-inspector in obtaining coolies, &c., when required. Next day the Tahsildár told the Joint Magistrate that the Sub-Inspector bore a good character and that the complaints were false and malicious. The Joint Magistrate of course accepted the Tahsildár's statement, but sent for Babu Rámadhin, the late Editor of the *Bhárat Varsha*, and talked to him over the matter. The Babu expressed his readiness to give proof in support of all the accusations brought against the police, but the Joint Magistrate was displeased at this, and what he told the Babu had better not be published. If Government desires to find out the truth, it should order a public inquiry to be made by an unprejudiced officer.

The same paper complains that cases of theft continue to occur at Bithur. Lately about Cases of theft at Bithur, Cawnpore district. Rs. 1,100 worth of property was stolen from the house of Purushottam Rao Tantia, and the police have not been able to trace the thieves or recover the property : the fact is that thieves at Bithur are trying their best to make hay whilst the sun shines. They know very well that they will not have such a good opportunity again after Sub-Inspector Fatehu-l-din's transfer.

The same paper complains that, at the instigation of Kamta Singh and Rám Chandra Dikshit, Parvati again instituted a criminal suit in the District Magistrate's court against Pandit Rám Narayan, on the charge of theft, but is glad to notice that the suit was dismissed by the Assistant Magistrate, after a thorough inquiry. Kamta Singh is a great villain and practices great extortion on the people. He committed a robbery at Nana Bhide's house and was sent to jail for six months. Chaudhri Khuman Singh was put to a great deal of unnecessary trouble and expense by the civil suit, connected with the adoption of a son, instituted at his instigation. He even accused his own sister of adultery, with a view to deprive her of her property, but the charge was dismissed by the court. Gov-



ernment should take steps to save the people from his unjust extortions.

#### EDUCATION.

The *Ázád* (Lucknow), of the 23rd January, does not approve of the way in which the proceedings of the Muhammadan Educational Conference are conducted. At the late Allahabad Conference, all the draft rules were read out at once and the Conference was given only two minutes to discuss them! They should have been read one by one, discussed, and passed. Sardar Muhammad Haiyat Khán has continuously presided at the last three annual meetings. Is there no other Musalmán fit to preside? If the Sardar is unable to be present on any occasion, perhaps the presidential chair will be occupied by a picture of him. The fact is that he is made president every year, because he is a mere tool in the hands of Sir Sayyid Ahmad Khán. Religious questions were raised at the late Conference, against rule. In his lecture Muhsinu-l-Mulk called Sir Sayyid a religious reformer and even a *Mujaddid* of the present century. The orthodox Musalmáns were greatly agrieved to have such appellations applied to Sir Sayyid. Unluckily Muhsinu-l-Mulk's attendance tended to injure the Conference in this way. Sir Sayyid's efforts in the cause of Muhammadan education are entitled to all praise, and have already received more than sufficient recognition at the hands of his countrymen. But his claims to be considered a religious reformer or religious head of the community cannot but be treated with contempt. No man is allowed to express his thoughts freely at the Conference. If any person desires to say anything which does not fall in with the views of the would-be leaders, he is at once called to order and silenced, and even runs the risk of being turned out of the meeting. The Conference threatens to be turned by the handful of would-be leaders into a mutual admiration society. If they do not mend their ways, only the subservient Panjábis will be found to attend its meetings.

Circulation,  
219 copies.



## POST-OFFICE.

Circulation,  
150 copies.

The *Jam-i-Jamshed* (Moradabad), of the 18th January, praises the Postmaster of Moradabad for the promptitude and correctness with which work is done at his office; but complains that the building in which the post-office is situated is very small and urges that it should be enlarged.

## LOCAL AND MISCELLANEOUS.

Circulation,  
400 copies.

A correspondent of the *Nasim-i-Agra*, of the 23rd January, complains that lonely travellers are generally robbed of their property outside the Jhānsi city, particularly near the Khandiwal and Jhānni gates, and asks the local authorities to arrest and bring the robbers to justice.

Circulation,  
1,500 copies

The *Bhārat Jiwan* (Benares), of the 19th January, refers to a meeting held by six or seven hundred washermen of Benares on the night of the 11th idem, to consider the question of abandoning the use of liquor, and observes that the question was hotly discussed during the whole night. Next morning Mahant Kesho Rām made a very effective speech, and the meeting at once passed a resolution prohibiting the use of liquor, and declaring that any washerman who acts against the prohibition will be excommunicated. All honour is due to the Mahant for his laudable exertions in the cause of temperance.

Circulation,  
425 copies.

A correspondent of the *Oudh Punch* (Lucknow), of the 22nd January, in a humorous article headed "My dear wife, I sacrifice myself for thee," refers to the divorce suits instituted against Lord Connemara and Mr. Parnell, and to the consequent quiet retirement of the former from this country and the difficulties in to which the latter has been plunged. The writer thinks that the great liberty



which women enjoy and the prevalence of the use of liquor in Europe are very injurious to the morals of both men and women; there are few men who have not been guilty of adultery, and a chaste woman is equally scarce. He must consider himself a very fortunate man who succeeds in getting "a sealed bottle."

The *Khichri Samáchár* (Mirzapur), of the 17th January,

Circulation,  
350 copies.

Alleged need for lighting the road between the railway station and the temple at Bindhyachal and the withdrawal of the police guard from the temple, Mirzapur.

urges that, as the temple at Bindhyachal, Mirzapur, is visited by many pilgrims every day, and sometimes large fairs are held there, the road between the temple and the railway station and the premises of the temple should be lighted, and the police guard at the temple had better be withdrawn as there is no likelihood of any riots occurring among the *pandas* or priests, and the constables levy blackmail from the pilgrims, particularly on occasions of large fairs. The *pandas*, who have to contribute towards the cost of the guard, should make an application for its withdrawal.

The *Dabdaba-i-Qaisari* (Bareilly), of the 17th January,

Circulation,  
250 copies.

Some native editors in Gwalior on the occasion of the Mahárája's marriage.

gives the names of editors and proprietors of vernacular newspapers who went to Gwalior on the occasion of the Mahárája's marriage. They were eleven in number, four being residents of Moradabad, five of Meerut, one of Agra and one of Delhi; and all of them were Musalmáns except one Hindú. The *Dabdaba-i-Qaisari* also publishes the petition which they jointly submitted to a high official, stating that they always attended auspicious ceremonies in native states, to which they chiefly looked for aid, and praying that they might be received as guests and granted an interview with the President of the Council of Regency. The *Dabdaba-i-Qaisari* strongly censures their conduct, and observes that it does not befit an editor to turn his newspaper into a means of begging alms.



Circulation,  
200 copies.

The *Akhbáru-l-Momnin* (Lucknow), of the 12th January, received on the 21st idem, with reference to the meeting held by the Sunnis on the maidan near Sháh Mina's Tomb on the 11th idem, complains that they abused the Shias and expressed themselves in favour of the discontinuance of the celebration of the Muharram. It is believed that such meetings will be held at other places also.



# LIST OF NEWSPAPERS EXAMINED.

( 73 )

| No. | NAME.                      | LOCALITY.           | LANGUAGE.      | MONTHLY, WEEKLY OR OTHERWISE. | NAME OF PUBLISHER.     | DATE OF PAPER.         | DATE OF RECEIPT. | CIRCULATION.                                     |
|-----|----------------------------|---------------------|----------------|-------------------------------|------------------------|------------------------|------------------|--------------------------------------------------|
| 1   | Agra Akhbar                | Agra                | Urdu           | Weekly                        | Tajamm-ul-Husain,      | 1890-91. Jan. 21st     | 1891. Jan. 27th  | 206 copies.                                      |
| 2   | Agra Punch                 | "                   | "              | "                             | Amir Khen              | Dec. 28th              | " 21st           | 200 "                                            |
| 3   | Akhbar-i-Alam              | Meerut              | "              | "                             | Muqarrab Husain Khan.  | Jan. 20th              | " 25th           | 63 "                                             |
| 4   | Akhbar-ul-Mominin          | Lucknow             | "              | Bi-monthly,                   | Zawar Husain           | Dec. 28th & Jan. 12th. | " 21st           | 200 "                                            |
| 5   | Alam-i-Taswir              | Cawnpore            | "              | Weekly                        | Rahmat-ul-lah          | Jan. 20th              | " 25th           | 200 "                                            |
| 6   | Aligarh Institute Gazette, | Aligarh             | Urdu-Eng-lish. | Bi-weekly                     | Alim-ul-lah            | " 20th & 24th.         | " 23rd & 26th.   | 487 copies (including 283 copies taken by Govt.) |
| 7   | Almora Akhbar              | Almora              | Hindi          | Weekly                        | Sada Nand              | " 19th                 | " 22nd           | 94 copies.                                       |
| 8   | Amir-ul-Akhbar             | Meerut              | Urdu           | "                             | Amir Ali               | " 1st, 8th & 16th.     | " 23rd & 25th.   | 200 "                                            |
| 9   | Arya Darpan                | Shahjahanpur.       | Hindi-Urdu,    | Monthly                       | Bakhtawar Singh,       | For January            | " 27th           | 500 "                                            |
| 10  | Asad                       | Lucknow             | Urdu           | Weekly                        | Ahmad Ali              | Jan. 23rd              | " 25th           | 219 "                                            |
| 11  | Bhadratendu                | Bindraban (Muttra.) | Hindi          | Monthly                       | Radhak Charan Goswami. | For October            | " 26th           | ...                                              |
| 12  | Bhadrat Jivan              | Benares             | "              | Weekly                        | Ram Krishn Varmá,      | Jan. 19th              | " 22nd           | 1,500 copies.                                    |
| 13  | Bhadrat Varaha             | Benares             | "              | Monthly                       | Ram Narayan            | For January            | " "              | 250 "                                            |
| 14  | Bráhma                     | Cawnpore            | "              | "                             | Partap Narayan         | " "                    | " 27th           | 150 "                                            |



## List of newspapers examined—(concluded).

| No. | NAME.                 | LOCALITY.                | LANGUAGE.      | MONTHLY, WEEKLY OR OTHERWISE. | NAME OF PUBLISHER.          | DATE OF PAPER.  | DATE OF RECEIPT. | CIRCULATION.                                     |
|-----|-----------------------|--------------------------|----------------|-------------------------------|-----------------------------|-----------------|------------------|--------------------------------------------------|
| 15  | Colonel               |                          |                |                               |                             | 1890-91.        | 1891.            |                                                  |
| 16  | Dabdaba-i-Qaisari     | Moradabad,               | Urdu           | Weekly                        | Banwari Lal                 | Jan. 16th       | Jan. 24th        | 250 copies.                                      |
| 17  | Dabdaba-i-Sikandari   | Bareilly                 | "              | "                             | Thakur Prasad               | " 17th          | " 21st           | 450 "                                            |
| 18  | Dabir-i-Hind          | Rampur                   | "              | "                             | Muhammad Husain             | " 19th          | " "              | 70 "                                             |
| 19  | Dinakar Prakash       | Agra                     | "              | Tri-monthly.                  | Amin-ul-din                 | " 20th          | " 23rd           | "                                                |
| 20  | Fitnah                | Lucknow                  | Hindi          | Bi-monthly.                   | Ram Das Varmá               | " 15th          | " 22nd           | 550 copies.                                      |
| 21  | Hamdard               | Gorakhpur                | Urdu           | Weekly                        | Nizam Ahmad                 | " 24th          | " 27th           | 226 "                                            |
| 22  | Hindistan             | Fyzabad                  | "              | "                             | Samsam Ali                  | " 16th          | " 22nd           | 500 "                                            |
| 23  | Hindustani            | Kalákanak, (Partabgarh.) | Hindi          | Daily                         | Gur Datt Sukla              | " 20th to 25th, | " 21st & 26th,   | "                                                |
| 24  | Jam-i-Jamshed         | Lucknow                  | Urdu           | Weekly                        | Ganga Prasad Varmá.         | " 21st          | " 22nd           | 300 "                                            |
| 25  | Karnama               | Moradabad,               | "              | "                             | Jamshed Ali                 | " 18th          | " 27th           | 150 "                                            |
| 26  | Kash Pattrika         | Lucknow                  | "              | "                             | Muhammad Yaqub,             | " 25th          | " "              | 250 "                                            |
|     |                       | Benares                  | Hindi-Urdu,    | "                             | Lakshmi Shankar Misra, M.A. | " 23rd          | " 25th           | 475 copies (including 344 copies taken by Govt.) |
| 27  | Kayasth Reformer      | Bareilly                 | Urdu           | "                             | Thakur Prasad               | 17th            | 21st             | 350 copies.                                      |
| 28  | Kayasth Shudh Chintak | "                        | Hindi          | "                             | Ditto                       | " 18th          | " 23rd           | 200 "                                            |
| 29  | Kayasth Updeshak      | Agra                     | Urdu           | "                             | Chhail Bihari Lal,          | " 21st          | " "              | 400 "                                            |
| 30  | Kishori Samachar      | Mirzapur                 | Hindi-English. | "                             | Madhho Prasad               | " 17th          | " 21st           | 700 "                                            |
| 31  | Kurshid-i-Afag        | Pilibhit                 | Urdu           | "                             | Mazhar Ahsan Khan.          | " 22nd          | " 24th           | 200 "                                            |



|    |                               |                  |   |       |   |         |                         |                    |     |              |               |                                                 |
|----|-------------------------------|------------------|---|-------|---|---------|-------------------------|--------------------|-----|--------------|---------------|-------------------------------------------------|
| 32 | <i>Matlá-i-Núr</i>            | ... Cawnpore ... | " | ...   | " | ...     | Gauri Shankar ...       | 24th               | ... | 25th         | ...           | 50                                              |
| 33 | <i>Manj-i-Narbudda</i>        | ... Hoshangabad. | " | ...   | " | ...     | Abdul Karim ...         | 16th               | ... | 22nd         | ...           | 200                                             |
| 34 | <i>Mithr-i-Nimroz</i>         | ... Bijnor       | " | ...   | " | ...     | Karim-ul-lah ...        | 21st               | ... | 24th         | ...           | 380                                             |
| 35 | <i>Musfi-ul-Islám</i>         | ... Budaun       | " | ...   | " | Monthly | Muhammad Aghá Ján.      | For January        | ... | 25th         | ...           | ...                                             |
| 36 | <i>Nairang</i>                | ... Agra         | " | ...   | " | Weekly  | Pyáreshwar Náth,        | Jan. 19th          | ... | 23rd         | ...           | 300 copies.                                     |
| 37 | <i>Naiyar-i-Azam</i>          | ... Moradabad,   | " | ...   | " | "       | Amjad Ali               | "                  | ... | "            | ...           | 250                                             |
| 38 | <i>Najm-ul-Hind</i>           | ... Jaunpur      | " | ...   | " | "       | Muhammad Muhsin         | "                  | ... | 21st         | ...           | 80                                              |
| 39 | <i>Nasim-i-Agra</i>           | ... Agra         | " | ...   | " | "       | Jamná Dás Biswás,       | 23rd               | ... | 25th         | ...           | 400                                             |
| 40 | <i>Nasim-i-Hind</i>           | ... Fatehpur     | " | ...   | " | "       | Sheo Náráyan Lál,       | 8th & 15th,        | ... | 21st         | ...           | 98                                              |
| 41 | <i>Nasir-i-Hind</i>           | ... Agra         | " | ...   | " | "       | Muhammad Ali            | 24th               | ... | 27th         | ...           | 60                                              |
| 42 | <i>Nizam-ul-Mulk</i>          | ... Moradabad,   | " | ...   | " | "       | Fahim-ul-dín            | 19th               | ... | 24th         | ...           | 100                                             |
| 43 | <i>Núr-ul-Anwar</i>           | ... Cawnpore     | " | ...   | " | "       | Abd-ul-Hamid            | 24th               | ... | 25th         | ...           | 238                                             |
| 44 | <i>Nýsya Suddh</i>            | ... Harda        | " | ...   | " | "       | Wásudeva Bháskar,       | 21st               | ... | 23rd         | ...           | 350                                             |
| 45 | <i>Oudá Akbár</i>             | ... Lucknow      | " | Urdu  | " | Daily   | Sheo Prasád             | 21st to 27th,      | ... | "            | 21st to 27th, | 540 copies (including 94 copies taken by Govt.) |
| 46 | <i>Oudá Panch</i>             | ... Benares      | " | ...   | " | Weekly  | Sajjád Husain           | 15th & 22nd,       | ... | 21st & 27th, | ...           | 425 copies.                                     |
| 47 | <i>Rafi-ul-Akbár</i>          | ... Gorakhpur    | " | ...   | " | "       | Ghulam Husain           | 19th               | ... | 21st         | ...           | 300                                             |
| 48 | <i>Rikhs-ul-Akbár</i>         | ... Moradabad,   | " | ...   | " | "       | Nisám Ahmad             | 24th               | ... | 27th         | ...           | 325                                             |
| 49 | <i>Rohilkhand Panch</i>       | ... Udaipur      | " | Hindi | " | "       | Jamshed Ali             | 18th               | ... | "            | ...           | 150                                             |
| 50 | <i>Seijan Kirtí Suddhakar</i> | ... Moradabad,   | " | Urdu  | " | "       | Banshi Dhar             | 19th               | ... | 23rd         | ...           | 103                                             |
| 51 | <i>Sikra-i-Hind</i>           | ... Khandwa      | " | Urdu  | " | "       | Banwárl Lál             | 12th & 20th,       | ... | 21st & 26th, | ...           | 125                                             |
| 52 | <i>Sudhák Sindhu</i>          | ... Lucknow      | " | Hindi | " | "       | Lakshman Anant Prayágl. | 21st               | ... | 25th         | ...           | 275                                             |
| 53 | <i>Tamandi</i>                | ... Lucknow      | " | Urdu  | " | "       | Púran Chand             | 8th                | ... | 23rd         | ...           | 125                                             |
| 54 | <i>Tahsa-i-Hind</i>           | ... Bijnor       | " | "     | " | "       | Jairáj Singh            | 20th               | ... | 26th         | ...           | 260                                             |
| 55 | <i>Tut-i-Hind</i>             | ... Meerut       | " | "     | " | "       | Sajjád Husain           | Decr. 16th & 24th, | ... | 25th         | ...           | 325                                             |

LUCKNOW.

PRIYA DAS, M.A.,

Govt. Reporter on the Vernacular Press of Upper India.

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